اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer

Sayyid Abul Ala Mawdudi

Surah 83 – Al-Mutaffifin (Those Who Deal in Fraud)

سُوْرَةُ الْمُطَفِّفِيْنَ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

وَيْلٌ لِّلْمُطَفِّفِيْنَ ١

(83:1) Woe to the stinters; (1)

(1) In the original the word Mutaffifin has been used, which is derived from tatfif, a word used for an inferior and base thing in Arabic. Terminologically, tatfif is used for giving short weight and short measure fraudulently, for the person who acts thus while measuring or weighing, does not defraud another by any substantial amount, but skimps small amounts from what is due to every customer cleverly, and the poor customer does not know of what and of how much he is being deprived by the seller.

الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ٢

(83:2) those who, when they take from others by measure, take their full share; (2)

(2) At several places in the Quran, giving of short measure and weight has been condemned and measuring fully and weighing rightly has been stressed. In Surah Al-Anam, it has been enjoined: You should use a full measure and a just balance. We charge one only with that much responsibility that one can bear. (Verse 152). In Surah Bani Israil, it has been said: Give full measure when you measure and weigh with even scales. (Verse 35). In Surah Ar-Rehman, it has been stressed: Do not upset the balance: weigh with equity and do not give short weight. (Verses 8-9). The people of the Prophet Shuaib (peace be upon him) were punished for the reason that the evil of giving short measure and weight had

become widespread among them and in spite of his counsel and advice they did not refrain from it.

وَ اِذَا كَالُوۡهُمۡ اَوۡ وَّزَنُوۡهُمۡ يُخۡسِرُوۡنَ ؕ ۳

(83:3) but who, when they measure or weigh for others, give less than their due.

اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمۡ مَّبۡعُوۡثُوۡنَ ۙ ۴

(83:4) Do they not realize that they will be raised to life

لِيَوۡمٍ عَظِيۡمٍ ۙ ۵

(83:5) on a Great Day, (3)

(3) A Great Day: the Day of Resurrection when all men and jinn will be called to account together in the divine court and decisions of vital importance will be made pertaining to rewards and punishments.

يَّوۡمَ يَقُوۡمُ النَّاسُ لِرَبِّ الۡعٰلَمِيۡنَ ؕ ۶

(83:6) a Day when mankind will stand before the Lord of the Universe?

كَلَّاۤ اِنَّ كِتٰبَ الۡفُجَّارِ لَفِىۡ سِجِّيۡنٍ ؕ ۷

(83:7) No indeed! (4) Verily the deeds of the wicked are in the Record locked up in the prison house! (5)

(4) That is, these people are wrong in thinking that they will be let off without being called to account when they have committed such and such crimes in the world. .

(5) The word sijjin in the original is derived from sijn (a prison) and the explanation of it that follows shows that it implies the general register in which the actions and deeds of the people worthy of punishment are being recorded.

وَمَآ اَدْرٰىكَ مَا سِجِّيْنٌ ۝٨

(83:8) And how would you know what the Record of the prison-house is?

كِتٰبٌ مَّرْقُوْمٌ ۝٩

(83:9) It is a Book inscribed.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝١٠

(83:10) Woe, then, to those that give the lie,

الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ۝١١

(83:11) those that give the lie to the Day of Recompense.

وَمَا يُكَذِّبُ بِهٖٓ اِلَّا كُلُّ مُعْتَدٍ اَثِيْمٍ ۝١٢

(83:12) Yet none gives the lie to it except the transgressor immersed in sin;

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝١٣

(83:13) who, when Our verses are recited to him, (6) says: “Mere tales of olden times!”

(6) Our verses: Those verses in which news of the Day of Recompense has been given.

كَلَّا بَلْ ۜ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿١٤﴾

(83:14) No indeed! The truth is that their hearts have become rusted on account of their evil deeds. (7)

(7) That is, they have no good reason for regarding the meting out of rewards and punishments as unreal. What has made them say is this: Is it that their hearts have become rusty because of their sins; therefore, a thing which is thoroughly reasonable appears unreal and unreasonable to them. The explanation of this rust as given by the Prophet (peace be upon him) is as follows: When a servant commits a sin, it marks a black stain on his heart. If he offers repentance, the stain is washed off, but if he persists in wrongdoing, it spreads over the entire heart. (Musnad Ahmad, Tirmidhi, Nasai, Ibn Majah, Ibn Jarir, Hakim, Ibn Abi Hatim, Ibn Hibban and others).

كَلَّآ اِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ ﴿١٥﴾

(83:15) No indeed! On that Day they will be screened off from seeing their Lord, (8)

(8) That is, these people will remain deprived of the vision of Allah with which the righteous will be blessed. (For further explanation, see (E.N. 17 of Surah Al -Qiyamah).

ثُمَّ اِنَّهُمْ لَصَالُوا الْجَحِيْمِ ﴿١٦﴾

(83:16) and then they shall enter Hell,

ثُمَّ يُقَالُ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿١٧﴾

(83:17) whereafter they will be told: “This is what you used to give the lie to.”

كَلَّاۤ اِنَّ كِتٰبَ الْاَبْرَارِ لَفِیْ عِلِّیِّیْنَ ؕ ۱۸

(83:18) No indeed! (9) Verily, the deeds of the virtuous shall be in the record of the exalted ones.

(9) That is, they are wrong in thinking that there is going to be no meting out of rewards and punishments.

وَ مَاۤ اَدْرٰىكَ مَا عِلِّیُّوْنَ ؕ ۱۹

(83:19) And what do you know what the Record of the exalted ones is?

كِتٰبٌ مَّرْقُوْمٌ ۙ ۲۰

(83:20) It is a Book inscribed,

یَّشْهَدُهُ الْمُقَرَّبُوْنَ ؕ ۲۱

(83:21) which the angels placed near Allah to safeguard.

اِنَّ الْاَبْرَارَ لَفِیْ نَعِیْمٍ ۙ ۲۲

(83:22) Verily the virtuous shall be in Bliss;

عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ﴿٢٣﴾

(83:23) resting on couches, looking around.

تَعْرِفُ فِيْ وُجُوْهِهِمْ نَضْرَةَ النَّعِيْمِ ﴿٢٤﴾

(83:24) You shall see upon their faces the glow of bliss.

يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ ﴿٢٥﴾

(83:25) They will be served a drink of the finest sealed wine, (10)

(10) One meaning of the words khtamu-hu-misk is that the vessels containing the wine will carry the seal of musk instead of clay or wax. Accordingly the verse means: This will be the choicest kind of wine, which will be superior to the wine flowing in the canals, and it will be served by the attendants of Paradise in vessels sealed with musk to the dwellers of Paradise. Another meaning can also be: When that wine will pass down the throat, its final effect will be of the flavor of musk. This state is contrary to the wines of the world which give out an offensive smell as soon as the bottle opens and one feels its horrid smell even while drinking and also when it passes down the throat.

خِتٰمُهٗ مِسْكٌ ؕ وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ﴿٢٦﴾

(83:26) whose seal is musk – so let all aspirants aspire after that –

وَ مِزَاجُ ۚ مِّ تَسْنِيمٍ ۖ ٢٧

(83:27) a wine whose mixture is Tasnim, (11)

(11) Tasneem means height. Thus, Tasnim will be a fountain flowing down from a height.

عَيْنًا يَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ٢٨

(83:28) a fountain at which the chosen ones shall drink.

اِنَّ الَّذِيْنَ اَجْرَمُوْا كَانُوْا مِنَ الَّذِيْنَ اٰمَنُوْا يَضْحَكُوْنَ ٢٩

(83:29) Behold, the wicked were wont to laugh at the believers:

وَ اِذَا مَرُّوْا بِهِمْ يَتَغَامَزُوْنَ ٣٠

(83:30) when they passed by them they winked,

وَ اِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمُ انْقَلَبُوْا فَكِهِيْنَ ٣١

(83:31) and when they went back to their families, they went back jesting, (12)

(12) That is, they returned home rejoicing, thinking that they had made fun of such and such a Muslim, had passed evil remarks against him and subjected him to ridicule among the people.

وَ اِذَا رَاَوْهُمْ قَالُوْٓا اِنَّ هٰٓؤُلَآءِ لَضَآلُّوْنَ ٣٢

(83:32) and when they saw the believers, they said: “Lo! These are the erring ones”; (13)

(13) That is, they have lost their reason. They have deprived themselves of the gains and enjoyments of the world and have experienced dangers and undergone hardships only for the reason that Muhammad (peace be upon him) has deluded them with the Hereafter, Heaven and Hell. They are giving up whatever is present here on the false hope that the promise of some Paradise has been held out to them after death, and they are enduring the hardships in the present life only for the reason that they have been threatened with some Hell in the next world.

وَ ۬ اُرْسِلُوْا عَلَيْهِمْ حٰفِظِيْنَ ؕ﴿۳۳﴾

(83:33) (they said so although) they had not been appointed watchers over them. (14)

(14) In this brief sentence the mockers and jesters have been given an instructive warning to the effect: Even if what the Muslims have believed in, is false, they are not harming you at all. They regard something as true, and are accordingly adopting a certain moral attitude for themselves, for their own good. Allah has not appointed you to be keepers over them so that you may be free to criticize and persecute those who are not harming you in any way.

فَالْيَوْمَ الَّذِيْنَ اٰمَنُوْا مِنَ الْكُفَّارِ يَضْحَكُوْنَ ۝٣٤

(83:34) But today the believers are laughing at the unbelievers;

عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ۝٣٥

(83:35) seated upon their couches, they are looking around.

هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوْا يَفْعَلُوْنَ ۝٣٦

(83:36) Have the unbelievers been duly rewarded for their deeds? (15)

(15) There is a subtle satire in this sentence. In the world, the disbelievers used to persecute the believers, thinking it was an act of virtue. In the Hereafter, the believers will be enjoying life in Paradise, and watching the disbelievers being punished in Hell. They will say to themselves: What a reward they have earned for their acts of virtue.